

# Bible Study #11

11/30/21

# What is the Structure of John's Gospel?

- **Scholars divided it into 4 parts:**
  - *Prologue* (1:1-18)
  - **Book of Signs (1:19-12:50)**
  - **Book of Glory (13:1-20:31)**
  - *Epilogue* (21:1-25)

# The Seven Signs in John's Gospel

Changing water into wine at Cana in John 2:1-11 - "the first of the signs"

Healing the royal official's son in Capernaum in John 4:46-54

Healing the paralytic at Bethesda in John 5:1-15

Feeding the 5000 in John 6:5-14

Jesus walking on water in John 6:16-24

Healing the man blind from birth in John 9:1-7

Raising of Lazarus in John 11:1-45

# The Travels of Jesus in John's Gospel (Cont)

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|-------------------------|----------------------------|---------|
| • <i>Sea of Galilee</i> | Feeding the 5000           | John 6  |
| • <i>Capernaum</i>      | Bread of Life Discourse    | John 6  |
| • Jerusalem             | Feast of Booths            | John 7  |
| • Jerusalem             | Woman caught in adultery   | John 8  |
| • Jerusalem             | Healed the blind man       | John 9  |
| • Jerusalem             | Image of the Good Shepherd | John 10 |
| • Bethany               | Jesus raises Lazarus       | John 11 |
| • Jerusalem             | For the Passover           | John 12 |

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John 8-9

# John 8 – 9

- **John 8** begins with the story of the woman caught in adultery (John 8:1-11)
- Then, Jesus described Himself as the “***light of the world,***” followed by a lengthy debate with the Pharisees
- The chapter concluded with the story of the Jews trying to stone Jesus because He said, “ Before Abraham was, ***I am,*** and they ***picked up stones to kill him*** because they knew what he was doing” (John 8:59)

# John 9

- **John 9** contains more of Jesus' revealing of Himself to include the healing of the blind man emphasizing going from darkness to the light

# John 10



# John 10

- **John 10:1-21** *“Truly, truly, I say to you,...Can a demon open the eyes of the blind?”*
  - Jesus presents the story of the shepherd and the sheep
  - This, again, is a reference back to where the prophet **Ezekiel 34:1-3\*** presented the kingdom of God being like a **shepherd taking care of His sheep**
  - **Ezekiel** goes on to proclaim that the shepherd will be like King David (who acts as the human king and the divine king next to each other)
  - When Jesus says that He is the shepherd, some might say that God was the true shepherd, but we can understand this to mean that Jesus (the shepherd) is God!

# John 10 (Cont)

- **John 10:22-25** *“It was the feast of the Dedication at Jerusalem;...they bear witness to me”*
  - The *Feast of the Dedication* was the *Feast of Hanukkah*
  - At this time, the Jews gathered in Jerusalem to celebrate the restoration of the temple by the Maccabees
  - At this celebration, in John’s Gospel, the people were asking how long God will keep them waiting for the return of Messiah, and if Jesus was in fact the Messiah

# John 11

# John 11

- **John 11:1-44** *“Now a certain man was ill, Lazarus of Bethany,... Unbind him and let him go”*
  - This passage contains the story of the raising of *Lazarus*
  - The significance of him being in the tomb for four days was that the Jews believed a person to be completely dead after three days (the fourth day he would begin to stink)
  - Yet, Jesus raised him after four days
  - Father pointed out that once again the Dualists would have a hard time dealing with this story
  - Yet, as we know, this was a foreshadowing of what will happen to Jesus and His resurrection from the dead
  - This story is all about bodily resurrection

# John 12

# John 12

- **John 12:1-11** *Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead...Jews ”*
  - This is one of the stories depicting Jesus reclining at table
  - Mary (the sister of *Martha* and *Lazarus*) took a pound (the weight of 100 shekels) of expensive ointment and poured it over His feet
  - Father said that “Mary” was not the same person as “Mary Magdalene”
  - We also see *Judas* (who would betray Him) protest that this expensive ointment should have been sold, but that was because he was a thief and wanted the proceeds for himself

# John 12 (Cont)

- **John 12:12-13** *“The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem..., even the king of Israel!”*
  - The phrase, “blessed is he who comes in the name of the Lord” is from **Psalms 118:26\*** (the Psalm that commemorated King David’s returning victorious to Jerusalem)
  - In this scene, the disciples are singing **Psalms 118** in front of Jesus as He is riding into Jerusalem on a donkey (the Messiah, the son of David, riding on a donkey)
  - **Deuteronomy 17:16\*** proclaims that a king could not have excess gold or silver, wives, or **war-horses**  
Jesus had no money, wives, or horses, making Him the righteous king who, according to the Law of Moses, conquered (not with chariots and horses) but, as the Psalm says, by riding on a donkey in the name of the Lord

# John 12 (Cont)

- **Zechariah 9:9** relates that in the post-exilic time, a king would come riding on a donkey, while the war horse would be cut off from Jerusalem
- Thus, when the people see Jesus entering Jerusalem as a victorious king riding on a donkey, they get very excited and even some of the Gentiles began to follow Him
- In fact, two Greeks came up and asked two of His disciples if they could speak to Jesus, their leader the Messiah (Andrew and Philip spoke Greek)
- We can see from this account that Jesus was entering Jerusalem in His glorification (as pilgrims from all over the world were gathering to meet Jesus)



# John 13

# John 13

- **John 13:1-5** *“Now before the feast of Passover, when Jesus knew that his hour had come to depart out of this world to the father,...which he was girded”*
  - Father pointed out that His was the third Passover
  - Jesus laid aside his garments to wash His disciples’ feet as a sign of how the leadership should act in the church (His kingdom)
  - This came shortly after James and John had been jockeying for positions of power in the kingdom
  - This demonstrated how John was showing that Jesus was constantly teaching His disciples as to the facts that the leaders had to act as servants to the others
  - This new way was certainly going to be different to the other kingdoms of the world

# John 13 (Cont)

- **John 13:31-35** *“When he had gone out,...a new commandment, I give to you that you love one another as I have loved you”*
  - Look at this imagery as *Judas* departs into the darkness of the night
  - This image of Jesus setting aside His garments is symbolic of Him laying down His life for His friends
  - The Old Testament commanded that one was to love his neighbor as he loved himself
  - Jesus said that we are to love our neighbor as Jesus loved us
  - This means we are to love our neighbor as God loves us

# John 13 (Cont)

- The only way one can do this is if one was with God
- This will become clear that such power will come about through baptism into Christ by water and the spirit
- It is by the Holy Spirit of God that we can do the things of God
- There is no human power that will facilitate this

# John 13 (Cont)

- **John 13:36-38** *“Simon Peter said to him, Lord where are you going?...deny me three times”*
  - Jesus told *Peter* that before the rooster crows he will deny Jesus three times
  - It is important that we understand this, in order to fully grasp the threefold restoration (later by the sea of Galilee)
  - Here, we learn the importance of remaining with Jesus as branches remain with the vine
  - Without the vine, the branches cannot bear fruit

# John 13 (Cont)

- This is all about how we are to love our neighbor as God loves him
- The fruit is loving your neighbor as God loves you
- We must be in communion with Him (the vine) who has just talked about laying down His life for His friends